

THE Saturday Magazine.

No. 630.

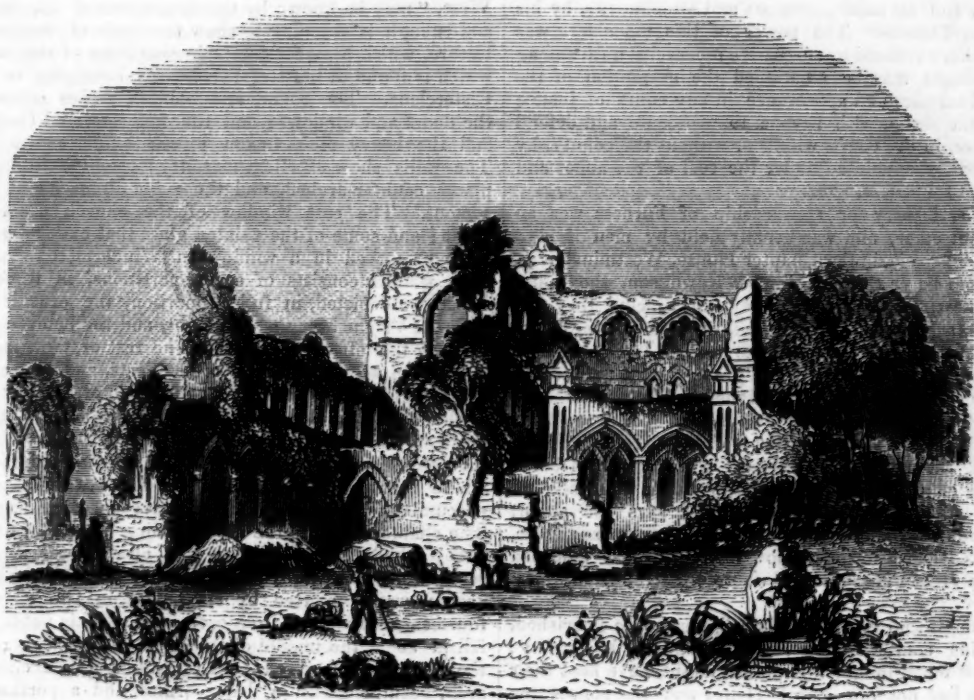
APRIL



30TH, 1842.

PRICE
ONE PENNY.

FURNESS ABBEY, LANCASHIRE.



RUINS OF FURNESS ABBEY.

THIS abbey is situated in a valley called "Bekansgill," i. e., the glen of the deadly nightshade, at a distance of about a mile from the town of Dalton in Lancashire. It is dedicated to St. Mary, and was founded on the nones of July, 1127, by a body of Cistercian monks, with Ewan the first abbot, at their head. The brotherhood were affiliated with the monastery of Savigni, and on their arrival in England, in 1124, they seated themselves in the centre of the county, in a monastic erection already established at Tulket near Preston. "The abbot, with the sagacious eye of a monk, fixed upon a site for the erection of his house where all the materials were at hand, and in a situation where the monastic authorities could reign monarchs of the district. Here stone, timber, iron, and lead all presented themselves in abundance; and the patronage of Stephen, earl of Bologne, afterwards king of England, furnished the means of erecting a sanctuary sufficiently stable almost to defy the corroding hand of time itself." Soon after the foundation of the monastery there arose between the monks and those of Waverley in Sussex, also of the Cistercian order, a contention for precedence, which for some time agitated the monastic world. It appears that Furness Abbey was founded a short time before Waverley, on which account the abbot of Furness laid claim to precedence; but Furness being a daughter of Savigni in France, derived its origin from the Benedictines. The fourth abbot of Savigni, in a general chapter surrendered his house, with all its dependencies, into the hands of Bernard, abbot of Clarevall, for the purpose of becoming Cistercian. Peter de York, the fourth abbot

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of Furness, with his convent appealed to Pope Eugenius the Third against this surrender, and going to Rome on this occasion, obtained from the pontiff a confirmation that the abbey of Furness should remain of its original order; but, on his return, he was seized by the monks of Savigni, obliged to resign his abbey, and become a monk there, bearing the Cistercian order. His successor at Furness, John de Canunsfield, to whom Eugenius the Third granted a bull of exemptions, reconciled this house to the mother church of Savigni, and thenceforth it became Cistercian. At last it was determined that the abbot of Furness should have precedence through all the houses of eleemosyna in England, but the abbot of Waverley was to have precedence in the chapters of abbots through England, with a superiority over the whole order.

In 1153, the estate of Fordeboc, or Fordbottle, a place of which no trace remains, was added to the possessions of the abbey by St. Michael le Fleming, who had previously exchanged with the monks, Ros and Crimleton, for Urswick. The limits of Furness Fells, on the Kendal side, were the occasion of a dispute, in the early part of the reign of Henry the Second, between the monks and William de Lancaster, baron of Kendal. This dispute was at last settled, by a reference to thirty sworn men and the agreement afterwards confirmed by the king. The charter of Stephen, which conveyed to the abbot immense estates, and by which he claimed almost regal power, was confirmed successively by Henry the First and Second, by Richard the First, John and Henry the Third. These charters enumerate the

fishery of Lancaster Staplethorpe, Furness forrest, the isle of Wagney with the Chase, Dalton, Wynterburne, Fordbottle, Chinelton, Rose, Berdesey, Neuby, and Sellesee, as possessions of the abbey of Furness. The abbot, by virtue of the foundation charter, claimed to have and exercise, among other privileges, sheriff's term, assize of bread and beer, wreck of the sea, weyf, infang-metheof and free chase in Dalton and some other places; to be free from county fines and amercements, and from county suits and wapentakes for himself and men in those towns; and to have a market, fair, and gallows in Dalton, and to make summons and attachments, by his bailiff in Furness. The power of this monastery was yet further extended by successive monarchs, until among its privileges may be mentioned the exemption of the abbot from personal appearance in any court of justice within the realm, with license to prosecute and defend all causes, in the courts within or without the county, by his attorneys appointed under the seal of the abbot and convent of Furness.

The serjeantry or stewardship of Furness was an important office, and was usually held by men of high rank. There is, in the Chapter House, Westminster, an autograph letter from Alexander Rawlinson, the abbot of Furness, to Cardinal Wolsey, announcing that the convent, according to his request, would grant the stewardship of the monastery to the earl of Derby, if they might have returned to them a grant "made and sealed with our convent seal and delivered unto the late earl of Derby, by John Dalton Pertensid Abbot in the tyme of his intrusion." The letter is dated merely, "Frome Furnes, the xvijth day of July;" and it appears from it that the country was then suffering under the visitation of a pestilence. "I was coming," says the abbot, "towards your grace by the space of xl myles and more, whereas I had knowledge how the Terme was adorned and the great Plage renyng; wherefore I retorned to my monstry."

Through four centuries this religious house flourished, extending continually its revenues and its hospitality; and how much longer the monks might have kept their station, had not our eighth Henry and the pope come to issue about the divorce of Catherine of Arragon it is impossible to say. At the period of the dissolution, the abbey was endowed with a revenue of 805*l.* 16*s.* 5*d.* exclusive of the woods, meadows, pastures and fisheries, retained by the monks in their own hands; and of the shares of mines, mills, and salt works which belonged to the abbey. This wealth enabled the inhabitants of the monastery to exercise a princely hospitality, of which some remarkable instances have been preserved in the depositions taken in 1582, in the course of a dispute between the tenants of Low Furness, late holding under the abbot and convent, and John Brograve, Esq., attorney general of the duchy. One deponent, aged 78, said that he had many times seen the tenants resort to the monastery, on tunning days, sometimes with twenty, sometimes with thirty horses; and had delivered into every of them firkins or barrels of beer or ale; each containing ten or twelve gallons; and the same was worth 10*d.* or 12*d.* a barrel at that time. A dozen loaves of bread were delivered to every one that had a barrel of beer or ale, which bread and beer, or ale, was delivered weekly; and every dozen loaves was worth 6*d.* Another deponent had known divers children of the tenants and their servants to have come from the plough or other work into the said abbey, where they had dinner or supper; and the children of the said tenants came divers times to the said abbey; and were suffered to come to school and learning within the said monastery. This was confirmed by John Richardson, who said that there were both a grammar school and a song school in the monastery, which the children of the tenants that paid provisions, were free to come and resort; and that he was at the said school; and Richard Banks deposed that

the tenants, their families and children, did weekly have and receive, at and out of the said monastery, of charity and devotion, over and besides the relief and commodities afore rehearsed, to the value of 40*s.* sterling.

The loss of so much power and wealth naturally excited the indignation of the brotherhood. After the appropriation of its funds to the use of the state, the abbey was abandoned, and the edifice which would have weathered the storms of a thousand winters, if supported by timely reparations, soon sunk into a state of dilapidation. "The magnitude of the abbey," says West, "may be known by the dimensions of the ruins; and enough is standing to show the style of the architecture, which breathes the plain simplicity of that taste which is found in most of the houses belonging to the Cistercians. The round and pointed arches occur in the doors and windows; and the fine clustered Gothic, and the heavy plain Saxon pillars stand contrasted. The walls show excellent masonry: they are in many places counter-arched, and the ruins discover a strong cement. The east window of the church has been fiddle; and some of the painted glass that once adorned it is preserved in a window in Windermere church. This window consists of seven partitions, in three of which are depicted, in full proportion, the crucifixion, with the Virgin Mary on the right, and the beloved disciple on the left of the cross. The rest of the window is filled up with other Scripture subjects, and the arms of several benefactors. On the outside of the window at the abbey, under an arched festoon, is the head of Stephen, the founder; and opposite to it that of Maud, his queen, both well executed. In the middle space, where the first barons of Kendal are interred, lies a procumbent figure of a man in armour, cross-legged. The chapter-house is the only building belonging to the abbey which is marked with any elegance of Gothic sculpture. The vaulted roof, formed of twelve ribbed arches, was supported by six pillars, in two rows, at fourteen feet distance from each other. This noble roof fell in about the middle of the eighteenth century; but the entrance, or porch, which exhibits a fine circular arch, beautified with a deep cornice, and a portico on each side, is still standing. The only entire roof of any apartment now remaining is that of a building within the inclosure-wall, which was the school-house of the abbot's tenants. There is a general disproportion prevailing here, as well as in the interior of all Gothic churches. The width is not suited to the height and length; but the most remarkable deformity in this edifice, and for which there is no apparent reason or necessity is, that the north door, which is the principal entrance, is not directly under, but on the west side of the window above it. The tower has been supported by four magnificent arches, of which only one remains entire: these arches rest upon four tall pillars, whereof three are finely clustered, but the fourth is of a plain unmeaning construction."

In magnitude this abbey was the second in England belonging to the Cistercian monks, and the next in opulence after Fountains, in Studly-park. The church and cloisters were encompassed by a wall, which commenced at the east side of the great northern door, and formed the straight enclosure; and a space of ground to the extent of sixty-five acres, luxuriantly wooded, was surrounded with a strong wall, which enclosed the mills, kilns, and fish-ponds belonging to the abbey, the ruins of which walls are still visible. This was the great enclosure, now called the Deer Park, in which terraces might be found commanding views equal, if not superior, to any in England. The beautiful rivulet to the north, which constantly runs through the valley, is conducted by the east end of the church, and by the side of the cloisters is an arched subterraneous passage or tunnel, and another temporary brook from the west has been conducted in a similar manner. Originally the

abbey was of such a magnitude as nearly to occupy the whole breadth of the glen; and the extreme length of the church was 304½ feet. The finest view of the ruin is on the east side, where, beyond the shattered frame that contained the richly-painted window, is seen a perspective of the choir, and of the distant arches of the nave, with the rich foliage of the stately woods to the west, closing the vista. The structure is built with the stone of the district, strongly tinged with iron ore, which imparts a sombre hue to the pile, and the climbing ivy, interspersed with tufts of moss, mixed with the towering nightshade, heightens the effect, and combines with the stately building, "great in decay," to carry the mind imperceptibly back to the ages of monastic dominion. The hand of decay is here continually at work, but, owing to the original strength of the erection, and to its seclusion from the busy haunts of men, the ruin will probably survive longer than the building stood in its pristine glory, when the abbot was monarch of Furness, and the abbey was the school and the tomb of successive generations of the most elevated portion of the inhabitants.

The foregoing particulars, which we have gathered from the excellent History of the County Palatine and Duchy of Lancaster, by Edward Baines, Esq., M.P., relate to the abbey up to the year 1774. The present appearance of these celebrated ruins is described by Mr. Edward Baines, Jun. He says,—

"I turned from the high road into a lane shaded with oaks, running down a narrow valley or glen, called 'the Glen of the deadly Nightshade,' and at the bottom of this glen, under the solemn shade of majestic forest trees, I came upon the ruins of the famous abbey of Furness. The first effect would be much more imposing if you did not approach through a farm-yard, and by a small manor-house; but beyond you obtain a full view of the venerable ruin itself, with a grassy area in front, and inclosed on each side by noble groves of the plane-tree, the ash, and the oak. The abbey, though much shattered, and having lost the central tower, is still extensive and magnificent. Lofty walls and arches, clustered columns, and long-drawn aisles remain; and the fine symmetry and noble proportions of the arches contrast most picturesquely with the rents and fractures of the pile.

"The former extent of the building may, in some degree, be judged of when I state that what remains measures five hundred feet from north to south, and three hundred from east to west. At the southern extremity of the abbey, the glen makes a very sudden bend just below the ruin, which gives it the appearance of a *cul de sac*, terminating in a concave sweep of the hill, which might have served for the seats of an ancient theatre. The abbey lies in a nook, apparently so secluded that it might be deemed the utmost corner of the earth, yet you have only to ascend the hills on either side, and you look abroad on the wide world, embracing all the extent of sea and land prospect visible from the shores of the bay of Morecambe. The college and the school-house are the most complete apartments remaining: the former has an arched roof still quite perfect; its tall narrow windows have no arch, but terminate upwards in the shape of a pediment. The school-house is equally perfect, but is smaller and less ornamental. From these apartments we proceeded over a space where scarcely a fragment remains, to the kitchens, and thence to the refectory, which has been a very spacious hall, with a row of columns in the centre supporting the vaulted roof, and the walls counter-arched. A few years since, this hall was filled with earth and fragments as high as the capitals of the pillars on the walls; of course the pillars were concealed, the arches lost their effect, the walls appeared comparatively low, and nothing was known of the row of columns in the centre. The removal of the

rubbish* has shown what the design and appearance of the hall have been. The proportions of the walls and arches were restored, and the basis of the central row of columns are all found, with considerable fragments of the columns themselves, which are placed in their proper situations. The chapter-house, the most sumptuous apartment in the building, is equally a gainer by the operations. The fretted roof, which fell about the middle of the last century, was supported by six deeply channelled columns in two rows, considerable fragments of which have been rescued, and piled up in their places. The capitals and keystones are richly carved, and the arches in the walls are beautifully proportioned. The porch of the chapter-house has been adorned with small marble columns, and at the entrance are Saxon arches, with very deep cornices. Two similar arches, but of smaller dimensions, lead from the cloisters to the refectory. Passing through the cloisters, of which only the skeleton remains, we entered the church under the great central tower, the lofty arches of which are yet standing. The eastern window is of vast dimensions, and its ornamented frame was anciently filled with painted glass, some of which still exists in the church of Bowness. In the wall, at the right of the window, are four stalls, with a fretted canopy, where the priests sat at intervals, during the service of mass. The church forms the northern side of the building; but one of its walls, and both its rows of pillars are gone. Their bases, which remain, show that the pillars were alternately round and clustered. Four statues, of admirable workmanship, two of marble, and two of stone, are shown to the visitor; one is in chain armour, two others also in armour, and the fourth is a lady; they are in the recumbent posture, and have lain upon sepulchral monuments. Near the central tower are three chapels, with pavements of ornamented brickwork, and traces of altars. At the western end of the church is a winding staircase, still perfect, ascending to the top of the building, whence there is an interesting view of the ruin. The head of Stephen, the founder of the abbey, and that of Maud his queen, both crowned, are seen on the outside of the eastern window."

* By order of the late Earl of Burlington.]

THE Sundays of those who do not improve them to a good purpose will infallibly be perverted to a bad one. But it were still a melancholy account if we could regard them merely as standing for nothing, as a blank in the life of this class of the people. It is a deeply unhappy spectacle and reflection, to see a man, of perhaps more than seventy, sunk in the grossness and apathy of an almost total ignorance of all the most momentous subjects, and then to consider, that, since he came to an age of some natural capacity for the exercise of his mind, there have been more than three thousand Sundays. In their long succession they were *his time*. That is to say, he had the property in them which every man has in duration; they were present to him, he had them, he spent them.

Perhaps some compassionate friend may have been pleading in his behalf,—Alas! what opportunity, what time, has the poor mortal ever had? His lot has been to labour hard through the week throughout almost his whole life. Yes, we answer, but he has had three thousand Sundays; what would not even the most moderate improvement of so very large a sum of hours have done for him? But the ill-fated man, (perhaps rejoins the commiserating pleader,) grew up from his childhood in utter ignorance of any use he ought to make of time which his necessary employment would allow him to waste. There, we reply, you strike the mark, Sundays are of no value, nor bibles, nor the enlarged knowledge of the age, nor heaven, nor earth, to beings brought up in estrangement from all right discipline. And therefore we plead for the schemes and institutions which will not let human beings be thus brought up.—FOSTER.

Oh what a tangled web we weave
When first we practise to deceive!—WALTER SCOTT.
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EASY LESSONS IN CHESS.

III.

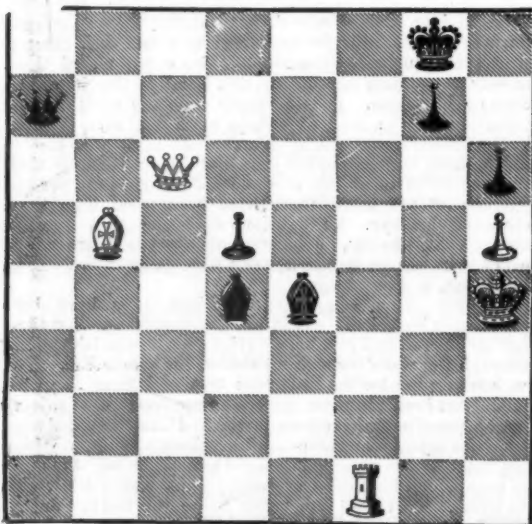
BEFORE we proceed to play our first game of chess, it will be necessary to explain a few of the technical terms which are in constant use among chess-players, as also the code of laws which regulates their proceedings.

The King is the principal character in the chess-field: his person is sacred, and he can never be captured; he is nevertheless liable to the attacks of your adversary's pieces, which must be instantly warded off, for if being under attack he is unable by any means to escape therefrom, he is said to be checkmated, and the game is at an end. The grand object of chess is therefore twofold, namely, to guard your own King from danger, while at the same time you form a systematic attack on your adversary's King.

Whenever you make a direct attack upon the King you must inform your adversary of the circumstance by calling out "check," and he must immediately attend to the warning and *escape from check, or get out of check*, by one of the three following methods:—1. By moving the King out of check; 2. By capturing the piece or Pawn which checks; 3. By interposing a piece or Pawn between the King and the checking piece; except in the case of a Knight, a check from which can only be parried by moving the King or capturing the Knight.

We will show the application of "check" and "check-mate" by means of a chess problem. We may first inform you that the moves at chess are played by each player alternately, and as we suppose you to play the white pieces we shall always give you the first move. Be careful, therefore, whenever a position or problem is given by way of illustration to notice the direction in which the Pawns are moving;—those of your adversary, i.e., the black Pawns, always move towards you, while your own Pawns always move away from you. When you are directed to capture one of your adversary's pieces or Pawns you remove it from off the board, and place your own piece or Pawn on the square which it occupied.

The accompanying diagram represents the position of the pieces at the end of a game. The player of the white pieces having to move first, is able to check-mate his adversary in four moves.



Certain given positions or combinations of pieces of this kind are called PROBLEMS, many of which are remarkable for the great beauty and ingenuity of their solutions or answers. When you are a little further advanced we will occasionally give you a problem to solve, and you will find the exercise both pleasant and instructive.

In order to solve this problem you play your Rook to

K. B. 8th sq., and call out "check." Now of the three methods of escaping check, Black can avail himself of two: he cannot interpose a piece, because your Rook checks his King on the very next square to that which he occupies: the Black King must therefore either take the Rook or move out of check. If he take the Rook you checkmate him instantly by playing your Q. to K. 8th, and he cannot take your Q. because she is supported by the B., for were he to capture her he would still be in check with the B., and the K. is in no case allowed to put himself in check. The King must therefore be moved out of check, and you will observe that there is only one square to which he can be played, and that is to his R. 2nd, which you know is the same as your K. R. 7th.—For your second move you play Q. to K. Kt. 6th, checking. Of the three modes of escaping check Black can avail himself of only one; he cannot interpose, and he cannot move on account of the position of your Rook: he must therefore take your Q.; but this he cannot do with his K. because your Q. is supported by the Pawn at your K. R. 5th; he must therefore take your Q. with his B. We may here mention that although your Q. is of far more value than the B. which you get in exchange for her, yet occasions sometimes arise when it is desirable to sacrifice a Queen or a Rook for one of the *minor pieces* (as the Bishops and Knights are called) or even for a Pawn.—Your third move is, P. takes B., checking. The Black King not being able to move out of check must take the Pawn. You now play for your fourth move K. B. to Q. 3rd, and thus give check-mate, because the Black King is in check, and cannot move out of check.

The term "check" is used only when the King is placed in danger. The Queen, Rook, Bishop, Knight, and Pawn may all be *attacked* and captured, but we never say they are *checked*, except sometimes in the case of the Queen, when being attacked, the player calls out "check to the Queen:" but the practice, however courteous, is not to be recommended, since chess is a silent, calculating game, and we are not willing to impose a word more on the player than the laws of the game require. There are four kinds of "checks."—1. A *simple check*, that is, when the King is attacked only by piece which is moved. 2. *Check by discovery*, that is, when the piece which moves does not check, but unfolds another piece which does; for example,—let the Black King be at home; then place a White Rook on your K. R. 8th, and a White Knight on your K. Kt. 8th. In this position by playing your Kt. to your K. R. 6th, your R. checks the black K. by discovery. By playing your Kt. to K. B. 6th, instead of to K. R. 6th, we have the third species of check, namely, the *double check*, which combines the simple and the discovered check. The fourth description of check is the *perpetual check*; that is, when one player can check the other every move, and the check cannot be parried so as to prevent its repetition: then if the first player persist in giving check every move the game must be abandoned as drawn. For example,—place the Black K. on his R. sq.; Black B. at K. R. second sq., and Black Pawn at K. Kt. second sq.; then if your Q. be at K. R. fifth, and you play her backwards and forwards from this square to adv. K., checking, the only means the King has of escaping check is by playing the Bishop backwards and forwards from K. R. second square to K. Kt. square.

A drawn game is that which is won by neither party, and as a general rule a game is drawn when one player has not the means of check-mating the other.

There are also several descriptions of mates. 1. The *FOOL'S MATE*, which can be given in two moves. The board being prepared for play we suppose you to open the game thus:

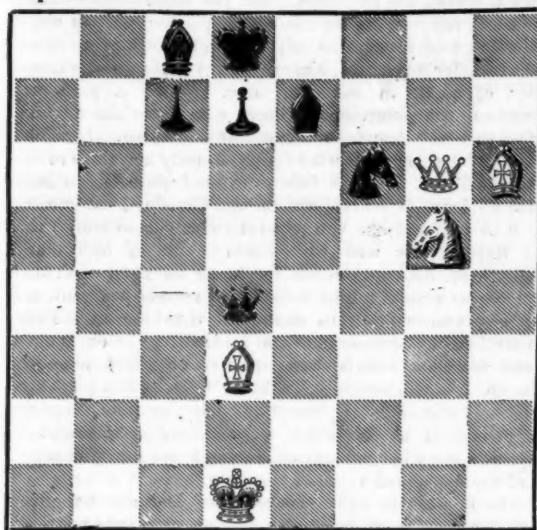
WHITE.
1. K. B. P. two squares.
2. K. Kt. P. two squares.

BLACK.
1. K. P. one square.
2. Q. to K. R. fifth square, check-mating.

The second kind of mate is called the **SCHOLAR'S MATE**, and is sometimes given to beginners in the game: it is accomplished thus:

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| <p>WHITE.</p> <ol style="list-style-type: none"> 1. K. P. two squares. 2. K. B. to Q. B. fourth square. 3. Q. to K. R. fifth square. 4. Q. takes K. B. P., checkmating. | <p>BLACK.</p> <ol style="list-style-type: none"> 1. K. P. two squares. 2. K. B. to Q. B. fourth square. 3. Q. P. one square. |
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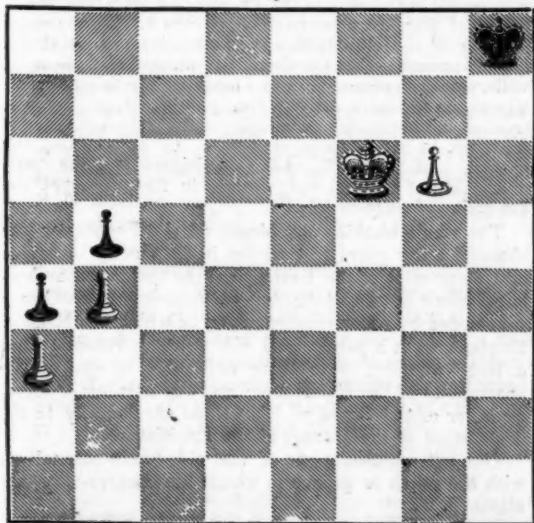
A third description of mate is called the **SMOTHERED MATE** and can only be given by the Knight. The following problem, in which white, moving first, is required to give checkmate in four moves, will illustrate this description of mate.



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| <p>WHITE.</p> <ol style="list-style-type: none"> 1. Kt. to K.B. 7th. square, checking. 2. Kt. to Q. sixth, checking and discovering check. 3. Q. to adversary's K. square, checking. 4. Kt. to K.B. seventh, checkmating. | <p>BLACK.</p> <ol style="list-style-type: none"> 1. K. to K. square. 2. K. to Q. square. 3. Kt. takes Q. |
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You may probably imagine that by playing for your first move Q. to adversary's K. square; the mate could be given in two moves instead of four, and so it could if he were to take your Q. with his Kt. He would not do this, but would take with his K., in which case the terms of the problem could not be complied with.

A fourth description of mate is that which you must beware of giving, viz. **STALEMATE**. This occurs when the K. not being actually in check, cannot move without moving into check, and you have no other piece or Pawn to move. For example: in this situation white



by playing his K. to K. B. 7th deprives his adversary of all power to move: the black King is not in check, and cannot move without getting into check: the further progress of the two black Pawns is prevented by the two white Pawns: therefore black is stalemated and the game is drawn:

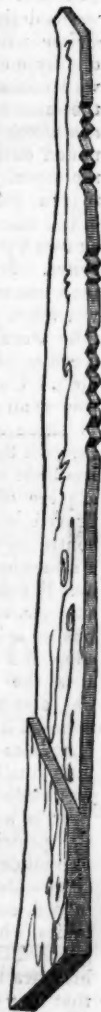
Our lesson has now extended to some length. It contains a good deal which you ought to be well acquainted with; but you need not attempt to commit it all to memory: the constant use which will hereafter be made of many of the technical terms will fix them in your memory. You find yourself awkward at first in the use of the board and men, and especially in placing the men on the exact squares indicated. A little more practice, (patience you have already,) will make your chess exercises easy and pleasant, especially after the next lesson or two, when we shall begin to play a game; but we must first finish our notice of the technical terms and the laws of the game.

ON TALLIES.

THE destruction of the Houses of Parliament, in the year 1834, was the means of drawing the public attention to one of the singular usages of our ancestors, since abolished.—We allude to the use of *tallies* in the keeping of accounts. The conflagration which led to this national calamity, is believed to have been occasioned by the overheating of flues connected with a furnace or fire, in which a large number of *Exchequer tallies* were burned; the institution of a better and more modern mode of keeping the Exchequer accounts, having rendered these tallies of no further service. An Exchequer tally has thus become a record of former days; and an account of its nature and purpose may not be unacceptable.

A talley was a wooden rod or stick, split lengthwise into two portions, having notches of corresponding size and position on each portion. Suppose that, in ancient times, two persons had to transact commercial business, the one being a buyer and the other a seller: a piece of wood was taken, and notches cut in various parts of its length, indicating weight, number, size, or sums of money; this piece of wood being then so split down the middle as to allow each half to retain a portion of every notch, one person kept the one half, and the other the other, which thus served as memoranda and guarantees of the transaction. When another transaction took place between the parties, the debtor produced his notched half to the creditor, who fitted it accurately to his own, and added the requisite notches to those before made, taking care to make each notch across both halves of the stick.

As the most complete illustration of the use of tallies, we may describe the ancient mode of keeping Exchequer accounts. At a time when the Crown lands were very differently regulated from the present plan, the sovereign was a landlord who received his regular annual rents, which were paid either to the sheriff of the county in which the land was situated, or into the Exchequer at London. The Crown tenants were generally plain countrymen, who understood the rude but simple mechanism of the *tally* better than any system of writing; and also were in the habit of paying their rents partly in money, partly in corn, and partly in cloth. To accommodate the Exchequer arrangements to these usages, the following plan was adopted. One officer, called a *pésour*, was



employed to measure the corn or the cloth; and another called the *fusour*, received and valued the coin or the bullion proffered; but when the rents became paid wholly in money, another officer, called the *tallyer*, superseded the two former; and out of this office arose the modern Teller of the Exchequer.

When the tally system became in full operation, and money payments were made into the Exchequer, the *teller* or *tallyer* wrote out a bill, on which was entered the christian and surname of the payer, the date, and the amount of payment. This bill was immediately passed down through a pipe into the *tally court*, where it passed into other hands. The *cutter of the tallies* was an officer whose duty was to provide well-seasoned pieces of hazel, and cut them into neat four-sided sticks, of a convenient length. On receiving the bill from the *tallyer*, the *tally-cutter* selected a stick, and made an entry on it, corresponding with the terms of the bill. Certain conventional arrangements enabled him to effect this; such as cutting a broad notch to signify 1,000*l.*, a narrow one for 100*l.*, a still smaller for 10*l.*, slanting notches for the odd pounds under 10*l.*, a mere scratch for shillings, and holes for pence; these were all cut so as to extend entirely across one side of the piece of wood. This being done, the *tally-cutter* wrapped the bill around the stick, and handed both to the "scriptor talliorum," or *tally-writer*, an officer afterwards designated the auditor of the receipt. The *tally-writer* wrote upon two opposite sides of the wood a duplicate copy of the bill; and then read this inscription whilst another functionary, the *clerk of the pells* entered the same in a book. The stick was then passed to the *chamberlain*, who slit it into two, each of which contained entries and notches exactly similar to those on the other. One half called the *tally*, was then given to the person who had paid the money; while the other, called the *counter-tally*, was placed upon a string and carefully preserved in a large chest in the *tally-court*. If the same person afterwards came to pay in more money, he produced his tally, and the counter-tally was taken from its string. The tally and the counter-tally were fitted accurately together, to see that they corresponded; and the requisite entries were made in both. Upon every transaction of this kind, fees were paid to all the chief officers of the Exchequer.

There are many notices of the tally-system, scattered through the early writers; and indeed something similar has been in use in most countries. Among the Romans, a piece of wood or of metal, called a *symbolum*, was broken into two parts, and given one to each of two contractors to a bargain. The ancient Danes adopted a somewhat similar custom. When William of Normandy conquered England, he imposed a tax on his new subjects, which probably from being recorded on tallies, was called a *tallage*. William's immediate successors adopted a similar mode of raising money, often imposing a tallage on different towns, at pleasure; and the tax was assessed by the itinerant justices, who sometimes imposed it in gross upon a town, to be collected by the burgesses themselves, or else taxed the inhabitants individually. In case of excessive assessment, an appeal was made to the Barons of the Exchequer.

It is well known that the issue of Exchequer bills is the principal mode of contracting a state-debt at the present day; but in former times *tallies* were the awkward representatives of these bills. Exchequer bills have indeed, something of the character of the written counter tallies which were introduced by Edward the First. Edward the Third was enabled to carry on his wars by loans raised in this way; it has been said that he "collected money, i. e., wool to sell for it, from all England by hazel tallies and short writings." There was an occurrence about the same time, and recorded by one of our early chroniclers, which shows that the barons of the Exchequer had the power to issue the

necessary orders when a tally was lost, broken, or erroneously marked. William de Boxhore had received of John de Escudemor, 60*s.*, which he was to pay to the Exchequer, and with it a tally, upon which Escudemor had before paid in five marks. Boxhore converted the 60*s.* to his own use, and wrote it upon the tally as if paid in. The fraud was discovered, and Boxhore, who was an attorney of the King's Bench, was committed to prison for a year, and was afterwards further imprisoned at the king's pleasure. It was also decreed, that as Boxhore had damaged the tally by writing counterfeit entries thereon, he should give restitution to Escudemor for the 60*s.*, the five marks, and the tally.

At a later period we meet with a letter, written about the reign of Henry the Sixth, which indicates a custom of transfer of tallies, similar in principle to the transfer of stock in our own day. When a loan was made to the sovereign, he gave a tally for the amount, and this tally became a negotiable document. Sir John Fastolf having intrusted such a tally as this to his cousin Fenn, wrote as follows to his friend John Paston for advice:—"Worshipful Sir and Cousin; I recommend me to you, and like you to weet (wish you to know) that I have a tally with my cousin Fenn of 500 marks (33*l.* 6*s.* 8*d.*) and more, for to be changed upon such places as a man might have most speedy payment, and I pray you heartily to commune with the said Fenn, that I might be insured of the said tally to be exchanged, and for what reward competent to be given upon the same, I will (should) agree to it." Here it is plain that Fastolf wished to dispose of his tally, and he seeks for information as to where a good customer might be found, and what amount of discount would be expected off the expressed value of the tally.

In one of the daily papers, published about the time of the conflagration of the Houses of Parliament, are the following remarks on the gradual changes effected in the mode of keeping the Exchequer accounts:—

Tallies of the Exchequer, as instruments of loan, declined with the growth of Exchequer bills; and as implements of account they are now disused. By the statute 23 Geo. III., c. 82, (1783,) indented check receipts were to be issued from the tally-count instead of tallies, and after the expiration of existing interests the offices of the chamberlains, nominally the tally-joiners, with the offices of the tally-cutters, were to be abolished, the displaced officers retired with compensations, and their functions were transferred to other officers of the court. The chamberlains, in conjunction with the auditor, had the charge of the two most ancient and most used records of the kingdom, namely, the *Domesday Book* of the Conqueror, and a manuscript volume of much celebrity among antiquaries, and of real importance in the office of the Exchequer, called the *Black Book of the Receipt*, written by Richard, bishop of London, who served in the office of the Treasury for his father, Nigel, bishop of Ely, treasurer to King Henry I. To the same keeping of the chamberlains was likewise committed the disused ancient seal of the Court of Receipt, and the royal wills, contracts of marriage, and other deeds relating personally to the sovereign and his family, with original leagues, treaties, and negotiations, and other national documents, now deposited in the State-paper Office. In early times, the extinction of those officers as tally-joiners, and the death of the last of the old tally-cutters in 1804, presaged the extinction of tally-making.

The whole working machinery of the Exchequer was changed a few years ago, by the institution of the office of Comptroller of the Exchequer; the auditor, chamberlains, clerk of the Rolls, tellers, examiners, &c., being superseded by other arrangements, in which the Bank of England takes a part. The old tallies, accumulated to a large number, were lying as lumber in one of the apartments of the Exchequer; and the burning of these, by order of the Board of Works, led accidentally to the destruction of the Houses of the Legislature.

Our cut represents one of the old Exchequer tallies, with the notch or groove to which the counter-tally was attached.

THE BRANDY PEST.

No. VII.

The Surprise.

When Fridolin Walter had finished his narrative, which was of the highest interest to me, I thanked him heartily: "You have indeed done great and good things," said I, "and if possible I will be your imitator. The consciousness of having performed such a work must be a great satisfaction to you. Oh! how will Justine admire and bless you when I relate it to her on my return home!"

At these words, which in the warmth of my feelings I spoke unreflectingly, the good Fridolin grew pale. He stared at me and stammered:—"What?—at home?—who? you said Justine Thaly?"

"Forgive me, dear Fridolin," said I, taking his hand, "a name unguardedly escaped from my lips which ought not to have been uttered at present. Yet I came here for Justine's sake, although she knows nothing about it. Compose yourself: I have observed that your mother and yourself dislike to hear the name of Justine."

"No, no!" cried Fridolin, "Speak; speak! Justine in your house! Who says that I dislike the name of the poor girl? Has not my heart been bleeding these long years for the unfortunate girl? Would not my excellent mother sacrifice herself to make me happy with Justine, if she is still living? Speak, then; you know her—she lives with you—how is it possible? Is she worthy of your esteem?"

Fridolin would have certainly addressed to me a few hundreds of questions, if I had not interrupted him: "Compose yourself," said I, "Justine is worthy of your esteem and mine. Justine is with me."

Here Fridolin, in whose face joy and surprise were plainly depicted, started hastily up from his chair, and said, "With you? and you concealed it from me? Is she still at the inn? I must go and tell it to my mother. Oh, how could you be so cruel as to conceal this?"

"Listen! compose yourself!" cried I, "there is a misunderstanding between us. She is not with me here in this village; she is with my wife and daughter in my house, sixty miles from this place. She knows nothing about my being here." This explanation apparently satisfied him; but he sunk back in his chair, and said with a sad face, "How has she lived all this time? How came the unfortunate girl into your house?"

I related to him where and when we had found Justine, and how we had taken her with us. I gave him the most minute detail of all the circumstances; nevertheless, my narration appeared to Fridolin incomplete, and too short. He eagerly questioned me, every now and then, until I told him abruptly that I knew nothing more, and if he wished to know further, he must go with me and personally ask his once-beloved one.

"Once beloved!" sighed Fridolin. "Yes, in the abundance of her delicacy, she made me unhappy, and sent the ring back to my mother. But I must know whether she will doom herself and me to everlasting sorrow! I'll go with you; I must see. Our fate must be decided."

Fridolin seized my hand, and conducted me to his worthy mother. Then I was obliged to relate again all the details, and if possible more. The good lady listened to me with astonishment, looked at me with eyes sparkling with joy, and embraced her son, who wept aloud on her breast.

Some hours passed before the good people recovered from their astonishment; and could deliberate with me upon the necessary steps. Justine could not see her once and still beloved friend without being prepared for it, on account of her weak health. I therefore wrote to my wife in what disposition I found Dr. Walter, and that I would leave to her own judgment the breaking our arrival to Justine.

The Orphans of Suicides.

I confess that I trembled when the moment arrived in which Justine should again meet Fridolin after so long a separation. I did not even lose my fears when my wife assured me, on reaching home, that Justine was perfectly prepared to receive her friend. My daughter ran to Justine to announce our arrival; and after a few minutes, both girls appeared in the room where we were assembled.

A dreadful paleness covered Justine's beautiful face. She approached with a firm step to greet me first. Silently she gave me her cold hand as a welcome, whilst a transient smile hovered over her pallid face, like the smile which sometimes remains on the features of a corpse. She then

looked on Fridolin, and made an obeisance to him, but with coldness and indifference, as if she were dead to him, and to all earthly circumstances. He approached the ghost-like figure with visible perturbation, lifted her hand to his lips, and said,—"My dear Justine, why do you look upon me so coldly? Heaven be praised that you are given back to me and my mother, who will now be your mother! You are mine for ever: nothing shall again separate us from each other. Look more cheerfully upon me. Am I not your dear Fridolin?"

The maiden opened her lips several times, without being able, to speak, until at last she uttered, with a scarcely audible voice, the following words, whilst her features grew more and more lively: "Fridolin! dear, dear Fridolin! it is you! I was your betrothed bride; but can be so no longer; I am loaded with sorrow and shame! I should be a bad wedding gift! I cannot be yours! I cannot entail upon you the dishonour which bears me down! Fridolin, you can never forget that I am the daughter of a suicide. People will point at me with their fingers—I must not dishonour you. I cannot be yours! Farewell!"

She was going to leave the room; but Fridolin taking her by the hand, exclaimed, "Daughter of such a father; be not ashamed of me. My father, too, has committed suicide. Our lots are equal—tear not your fate from mine!"

Justine laid her hands upon her face, and fell sobbing upon his breast, whilst he clasped her in his arms. I gave a sign to my wife and daughter, and we left them alone.

The Marriage.

The scene we had just witnessed made a strong impression upon us. Each of us refrained from uttering a single word about it, and the afternoon, therefore, was occupied by melancholy reflections. Neither of our guests appeared, and we would not interrupt their conversation. But when evening came and the supper was on the table, I could not help feeling anxiety, and ringing the bell, ordered my daughter to go into the room where we had left Justine and Fridolin. More than half an hour passed, and nobody appeared. My anxiety increased. I feared an accident, and was about to go thither myself, when the door opened, and—what a satisfaction to me—Fridolin, with a face brightened by happiness, and Justine, blushing, with eyes cast down to the ground, entered, arm in arm.

"See, what a change has taken place," cried my daughter, laughing. Fridolin pointed to Justine, and said, "She is mine again—death alone can part us now!" "Let me be your father," cried I, turning to Justine, "and accept my blessing." "And I will be your mother," added my wife, pressing the happy girl to her breast.

I cannot, however, describe this solemn, but happy evening. The reader must imagine what a variety of feelings agitated the breasts of all. I am now at the close of one of the most remarkable incidents of my life, yet I cannot help giving some description of the wedding of the happy pair. I confess that I have never seen more splendid nuptials; for they cost Fridolin Walter more than fifteen hundred pounds. You are astonished? listen to my narrative.

Fridolin having remained several days with us, took his departure, in order to announce his happiness to his mother, and to make preparations for the marriage. After an absence of five weeks, he returned to fetch Justine and my daughter. My wife had, in the mean time, prepared the nuptial ornaments; but her pleasure was destroyed when Justine told her that Walter insisted upon choosing them himself. My wife and myself were, of course, invited to the ceremonial, and were received by Walter's mother with the greatest affection.

The morning of the wedding-day had arrived, and, excepting Justine, we were all assembled in our finest dresses at the breakfast-table. She had refused the assistance of my daughter in dressing; but what was our surprise when at last she entered the room! With the exception of a wreath of flowers in her golden hair, and a veil, she wore the same plain garments in which Fridolin had found her, in my house. Her beauty was her only ornament.

"The garment in which she became mine is a holy garment," said Fridolin; "I could not choose a more precious one for her to appear in at the altar."

After many embraces, and amidst merry conversation, we sat down to breakfast. But suddenly our conversation stopped. A covered dish, with a wreath of flowers upon it, was brought in, and placed before Justine's seat. The ladies fixed their eyes upon it with impatient curiosity.

"A small bridal gift for my Justine," said Fridolin.

She smilingly took the wreath and uncovered the dish, when we were all disappointed in our expectation. Nobody doubted but that they would see a selection of splendid jewels. Instead of this some old papers appeared. Justine, who looked equally disappointed, unfolded them, read them, and grew earnest and pale. Tears rushed into her eyes,—she started from her seat, and threw herself, weeping and speechless, on Fridolin's breast, who for some time tried in vain to appease the storm he had excited. When Justine was recomposed, we were apprised of the value of the gift, which was not a small one, for it consisted of receipts for all the debts which her father had left unpaid.

Agitated almost as much as Justine, I could not help embracing Fridolin, and exclaimed,—“You could not have commenced your new career in life more splendidly than you have done this day!”

Yet this was not the whole gift with which Fridolin sanctified his nuptials. The evening before, I had remarked a quantity of poor persons entering the house, and leaving it with large bundles under their arms. He wished, I supposed, to make his wedding-day a festival for others,—and I was not mistaken. Justine confessed to me, that he had generously given away more than two hundred pounds in order to clothe twenty of the poorest families in the village from head to foot, and to provide them with linen and sheets.

“But this is royal prodigality, Fridolin,” said I, when we went to dinner after the wedding.

The banquet was prepared in a large field, where four long tables formed a square, in the midst of which was another table covered for twenty persons.

“Have you invited the whole village to your wedding-dinner? Too much is too much, my dear friend.”

He laughed and said,—“I am not rich, but I lose only a few useless jewels which I received in England from various persons. I sold them, and likewise the costly ornaments which Lord N——, my patron, sent last week for my bride. She had not even seen the diamonds and pearls, and she found her property in the paid bills of her father. I informed her of all this on our leaving the church, that she might not think me more generous than I am. As for these long tables, I have by no means invited the whole village, not even its most respectable families; indeed you will not find yourselves in splendid society. The poorest families who have given up brandy-drinking, and have entered our Temperance Society, will share our pleasure. The table in the midst is for us and the first founders of our Society.”

I pressed the hand of the noble young man, and was only able to say,—“You have made clothes for the poor out of stones, and changed your pearls into tears of joy; but you have kept for yourself the most enviable jewel,—it is preserved in your own heart!”

The bride and bridegroom now took the places of honour. When we were all seated, music saluted us from the midst of the crowd of lookers-on. The seats in the great square were filled with the invited poor families. However, on this day they did not look poor; they all came in their new clothes, and happiness shone upon their faces. There was amongst the hundred guests, and the thousand spectators, a remarkable quietness and dignity, which is seldom found on such occasions. Was it the unusual spectacle, or admiration and respect for the bridal pair, and the recollection of their former unhappy days, which produced such an effect upon the hearts of the people? Even the merry music seemed to produce a certain melancholy joy, especially on the faces of Fridolin and Justine.

Conclusion.

TOWARDS the end of the dinner, the conversation of the numerous guests became more lively. After a short time the clergyman, one of the founders of the Temperance Society, rose upon a form, and spoke as follows:—

“Dearest friends! Perhaps you expect me to give a toast, as is usual in our country on such an occasion, and to speak in praise of the virtuous pair to whom we owe this day of joy; but such public praise would rather annoy than gratify them. A toast is a mere compliment soon forgotten. You feel in your own hearts all the benefits which our generous Dr. Walter has given for the blessing of our parish, and it needs no words to express these feelings. This noble young man, whom we call father and benefactor, has saved hundreds of mankind from that horrible plague—the brandy pest!—which is worse than the cholera or the influenza. You know its consequences: it consumes the powers of life and of fortune, the talents or individuals, high or low, of whole families, of whole

nations! It is controlled neither by schools, nor churches, nor apothecaries' shops; nor laws,—neither by prisons, nor workhouses, nor houses of correction; it proceeds from house to house, from the father to the son, from one friend to another. There is an old saying,—‘That no poison is more effective than that which is given with the mother's milk; and this is a true saying for the brandy pest. No corruption is more incurable than that which enters families, and is allowed, nay, even encouraged, by the females. People begin drinking in order to banish melancholy, or for other excitement; they drink afterwards every day, until the unnerved body sinks, and mind and heart succumb. Verily, he who seduces his neighbour to an immoderate use of wine, or accustoms him to brandy-drinking, is in my eyes, one of the greatest criminals. He employs the weapon through which virtuous men and innocent children fall; he throws unhappy wives into the grave, and poor orphans out of doors. The effects of this brandy pest in our village were so bad, that I despaired seeing them removed, until our good Fridolin Walter came over from England, and showed us the way of curing the evil. ‘In the common danger of a country,’ said he, ‘no king, no legislation, no army can alone succeed. The whole nation will stand up for its liberty, if there is still virtue and patriotism in it.’ Fridolin established the Temperance Society,—and through it, the peace of the families, the friendship of the inhabitants, and the welfare of the whole village, were re-established.

“Dear friends! I have lived amongst you many years. I have announced to you the Divine Word with indefatigable zeal; but I perceived with horror, that of late religion, the true and real spirit of Christianity, was fast declining. I observed, certainly, some emotions of devotion amongst my flock, but they passed away as soon as the church-service was over. The hour in the temple of the Lord had been lost, and God's commands disregarded. This, at times, entirely depressed my courage. I did not know whether mankind now-a-days was more corrupt than in former times, or whether I possessed not sufficient strength and energy for performing my holy task. But I now know the cause of so much irreligion and immorality,—it was the brandy pest! To the noble and generous Fridolin Walter we are at length indebted for the greatest benefit that could be bestowed upon our parish. How can we reward our benefactor? Dear friends! raise your looks up to heaven, and let every look become a silent prayer to God, that he may bless our benefactor as he has blessed us; that he may preserve him and the companion of his life for the benefit of us and of our children!”

The good parson was silent for a moment. His eye was turned to heaven. On his eyelids hung a tear. I saw before me along the tables, folded hands, faces turned towards heaven, and streaming eyes.

After a long pause, an indistinct noise arose amongst the guests and spectators, which became louder and louder, and only a few words were audible, such as,—“Yes, long! long! eternal life to Fridolin!—Long, heavenly Father! preserve him and her for us and our children!”

When the noise had subsided, the parson again rose. “Dear friends!” said he, “here, under the blue sky, let us promise to keep our vows, to banish from our homes him who attempts to introduce again brandy-drinking into our peaceful habitations! And you, generous Fridolin Walter, receive the finest gift we can offer you,—the grateful feelings of our hearts!”

At these words the old man sprang, with the quickness of youth, down from his place, and fell in Fridolin's arms. The others, who stood near him, deeply affected, followed his example. All the people rose from their seats, expressing their gratitude and joy.

I saw Justine surrounded by grateful girls and women, who kissed her hand with tears in their eyes. What a satisfaction for her, after having endured so many years of disgrace! And the good Fridolin, he was lost in the confusion of the surrounding crowd; everybody wished to see him, to speak to him a word of love.

It was late in the evening when he reached his home, where his young bride and his excellent mother received him with new delight and proud ecstasy.

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